The Non-Subscribing Presbyterian

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The Dedicated Life.

Nothing is more disquieting to the observer of human beings than to note how many there are whose lives seem to be without chart or compass. Conscious of no deliberate aim, characterized by no set purpose, they appear to act in response to momentary impulse, to be determined in all their endeavours by the promptings of personal desire or passing caprice.

It may be that the observer is wrong in his conclusions, that where he fails to discern a purpose the latter is really there, only screened from superficial view. He sees only the outward aspect, not the actuating spirit. Thus, many hasty judgments have had to be revised when lives seemingly purposeless are seen in their completeness. Then, all the living parts fall into place, all prove related to some cherished and thought-out plan.

It is then a principle of judgment not to think only of superficial facts or outward traits of conduct but to go deep down below difference of occupation or of rank and be concerned for the fundamentals of life and aim. The skilful portrait painter or the sympathetic biographer can here afford friendly help. So far as he is successful in the treatment of his subject he lays bare ruling motives or detects a dominating purpose. He is not only able to see for himself but to enable others to see also essential characteristics. Here, he lets us perceive, is a personality which high purpose has fashioned, which is itself the product of will sustained and strong.

Such a life we call a dedicated life in the true sense—a life that is with all its strength concentrated on a high purpose. Wherever we find it, whether consciously directed by religious principle or suggestive merely of enlightened self-regard, it is never selfish either in its end or in its influence. Its outward manifestations may be and are infinitely varied—combined with the duties of the thinker or of the practical man, expressed alike in the functions of the scholar or the merchant, it is the spirit of dedicated purpose which is essential and which is the index of character.

Such a life was lived by the great Ulster man who has just passed away, Sir Samuel Dill. All who knew him—and the present writer enjoyed that privilege—recognised in his case the real dedication to duty and consistent devotion to the loftiest ideals. As teacher, scholar, writer, he aimed only for the best as he conceived it. The result was that his standard of achievement was at once singularly high and at the same time progressive. To have written books which gained the suffrages of scholars in many lands meant no small success, yet there was no indication of self-satisfaction, no tendency to relax aim or to relinquish purpose. "Whatsoever thy hand findeth to do, do it with thy might," was the rule by which he lived and laboured, and while his earthly life is over, the influence of such a man is infinitely enduring.

Notes of the Month.

The coming of June will again remind our readers of the Annual Meetings and the need for their kind co-operation to make them a success. The Sunday School Conference, to be held this year at Crumlin on the 7th, is generally responsible for a large attendance, especially of the younger members of our congregations. We trust that many will avail themselves of the kind hospitality of our Crumlin friends and make the journey. Those going from Belfast can avail themselves of the reduced fares arranged by the Convener (Rev. A. Whitford), but it is desirable to let the local officials know in good time the number of tickets required.

* *

The Annual Meetings of the Non-Subscribing Church fall in the third week in June, on Tuesday and Wednesday, the 17th and 18th. We call attention to the detailed programme which appears in another part of this issue in the hope that our people generally will contrive to attend the various meetings. The United Service in the First Church, Belfast, on the Tuesday evening should be well attended, since our opportunities for joint worship are not too frequent. The Annual Lecture will be delivered by the Rev. Alfred Hall, M.A., B.D., of Sheffield, and will deal with "The Forgiveness of Sin." The lecturer has visited the North of Ireland on previous occasions and is assured of a very hearty welcome. May his audiences be all that he and we could wish. If all the meetings are made successful the advantage to our Church will be real and helpful. So many of our congregations are isolated that the enthusiasm enkindled in larger assemblies comes as an inspiration and incentive. In order that it may be possible for country friends to attend, arrangements for hospitality in Belfast and district are being made, and the Rev. G. J. Slipper will be glad to get into touch with those who need hospitality.

* *

We have heard with grateful appreciation of the practical goodwill of the Belfast Chapter of the Laymen's League with regard to this Magazine. At a recent meeting they kindly voted the sum of £5 towards our funds. That will be of real benefit, since the cost of production of the Magazine month by month greatly exceeds our normal income. As a matter of fact every copy for which twopence is charged really costs double to print. If that fact were more generally recognised we feel assured that attempts would be made to increase the circulation of the Magazine. It is the original cost that is so serious. The more copies we print and sell the better enabled we are to meet that cost and pay our way. Will not our friends do their best to enable us to become more financially stable?

* *

Three of our organisations, the Women's League, Laymen's League and Unity Guild, acting in friendly conjunction, are to hold a Monster Rally at Dromore this summer. The particular date will be Saturday, June 28th and arrangements will be made to facilitate the attendance of a large number of visitors. It is hoped that the occasion will be one of outstanding success.

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

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BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thusrday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the churches.
To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. FRANK A. ROBINSON,
Anchor Lodge, Holywood, Hon. Sec.
Mr. J. H. GILLILAND,
33 Gresham St., Belfast, Asst. Hon.

Young People's Page.

GARIBALDI
(Died June 2nd, 1882.)

It is always of interest to note the kind of people who arouse admiration and receive homage, not only from their fellow-countrymen, but from many persons of other lands. Recently when the writer visited the country of Italy, he was able to observe how deep was the impression made upon Italians by the life and character of a great man. In every large city there was seen to be a monument which spoke of Garibaldi. Rome had two handsome memorials—one a very large and imposing national statue splendidly placed on the summit of a high hill; a second not so large but equally striking as a tribute of private admirers.

But the fame of Garibaldi and his red-shirted soldiers who fought so bravely that Italy might be free was not confined to Italy. There were brave young men in the North of Ireland who showed their sympathy for his cause by going to help him in his great struggle. The late Dr. Joseph Nelson, a well-known member of our body, loved to speak of his experiences as a young soldier in the Legion of foreign soldiers who had fallen under the spell of Garibaldi's inspiring patriotism. Learning how great were the odds against which he had to contend they went as recruits to Italy and bravely played their part in the terrible struggle for national freedom.

Italy was then, about the middle of the Nineteenth Century, under the control of Austria, whose trained troops crushed many attempts to raise the banner of liberty. It seemed as if it were impossible for peasants, undisciplined and inexperienced in the use of arms, to overcome the difficulties which confronted them. Garibaldi did not attempt to conceal the difficulties. Rather did he point out that he had no rewards to offer, but wounds, hunger, thirst, perhaps death. Yet he found that it was just that kind of prospect which kindled the zeal and enthusiasm of his own people and the youths of other countries. Not counting the odds, and making light of the hardships, they sprang forward proud to be under a leader who ran all their risks and shared all their sufferings. No wonder that defeat did not daunt nor overwhelming odds dismay. With marvellous bravery and unexampled endurance they followed Garibaldi until defeat gave place to victory, and freedom was wrested from a reluctant foe. We cannot tell the story here, but any who are inclined to lose heart in the struggle of life should turn to the records of history to see how wonderfully Italian freedom was won by a small band of men magnificently led by a great commander, Garibaldi.

How he had stirred the hearts of men everywhere was seen when he visited London at the height of his fame. Tremendous crowds lined his route, and wherever he went he was greeted with the greatest popular enthusiasm. The foremost Englishmen were proud to meet him, and no royal visitor to our shores ever evoked such heartfelt pride as the man who began life as the son of a common sailor at Nice in the year 1807. For after all, what moves most strangely the hearts of all men is not high dignity or rank but something which all people have and to which all are capable of responding—the love of a great cause which impels one to forget self and to make sacrifice the animating principle of action. It was because he espoused such a cause and showed himself capable of commending as well as practising self-sacrifice that Garibaldi won his enduring place in the hearts of men.

FAITH is nobly seen when a man, standing like Columbus upon the shore with a dark Atlantic before him, resolves to sail.—*Rutherford.*

Temperance Notes.

Government Inquiry.

Is it not time that a Government made inquiry into the drinking habits of its people. That is to say, for the appointment of a Royal Commission to inquire into the manufacture and distillation of Alcoholic Liquor and its Economic, Physical and Moral Effect on the Nation.

We ask the question in all seriousness because not only is the Trade being defended and attacked throughout the world by men and women of extreme and apparently irreconcilable views, where reason is hopelessly incapable of either placating or convincing, but we have a great Nation already decided definitely on one side, totally prohibiting its manufacture, distribution and sale. And to state a third reason for a belief that the time is opportune for such inquiry, Governments are now concerning themselves more than ever with the social welfare of its people. Not only so but many serious and open-minded citizens I believe would welcome such a Commission which would lift the subject above Party Politics and partisan actions.

Some might say there is peculiarly no need for such inquiry to-day because in comparison with a generation ago there has been great improvement. They will say that the country is more temperate; a different social value has been set upon excess; there has been a diminution of the consequences in disease and crime due to drinking. Probably these are facts. But at the same time conditions have changed in a way which detract from the value of the comparison. High prices and low purchasing power prevail so that there is no security that these gains (assuming them) are to be a permanent feature. Those who are looking into the matter are well aware of the darker aspects from information through law, medicine and social work of many kinds. The drink problem is still very much with us. Indeed no opinion on the improvement, real and apparent, is worth anything, without such an inquiry. The problem cannot be changed fundamentally until two guiding principles are allowed play. First the removal of the whole questiou with all its sinister influences clear away from national politics. Secondly the admission that the organisation of the drink supply for private profit is our of date and no longer defensible.

It might be hard to find reconcilable elements on the Commission. But the more difficult a problem, providing its urgency, the more suitable for a Commission. Very few would doubt its urgency. And many believe that the masses are more serious to-day than ever before, more anxious that Social problems should be boldly faced, and definite decisions arrived at and acted upon.

P.G.

"The first great commandment is to love the Lord our God (not with somebody else's mind, or heart, or will, or body, but) with *all our own*. On the other hand, good books of prayers, if they are used with intelligence, can be of the greatest help to us all in private devotion. They suggest the right subjects about which we ought to pray. They help us to keep our prayers balanced and save them from being one-sided and self-centred. They set us an ideal and help us to reach it. The more suggestive they are, the better."

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,

Ulster Unitarian Christian Association,

35 Rosemary Street, Belfast.

The Late Mr. Adam Duffin.

[We regret that owing to an error the following notice which should have appeared last month was held over. We now insert it feeling assured that our readers will be glad to have this additional tribute to a distinguished Belfast man.]

We have lost, if not a member of our Church, a sympathetic and much honoured friend. The City laments the death of a stlawart public man, always on the side of liberalism and toleration. His father, Mr. Charles Duffin, J.P., of Strandtown Lodge, was an active leader in the Liberal party, instrumental in the return in 1868 of Sir Thomas M'Clure to Parliament—a record event in the history of Belfast Liberalism, in spite of the fact that the Orangeman, Johnson, of Ballykillbeg, headed the poll as an Independent Conservative. That was the year when Gladstone swept the British Isles. Adam Duffin was then a graduate of the old Queen's University, having taken his B.A. in 1862 and LL.B. in 1864. He practised at the Bar for some years before he became a stock-broker. This legal experience was an excellent training in the marshalling of facts and the formation of judgment: qualifications which served him well in his subsequent career. He married the eldest daughter of Dr. William Drennan, the physician, and thus became connected with our Church, of which Dr. Drennan and his family were supporters. Dr. Drennan, too, was a Liberal, and a poet of some distinction, author, it is said, of the phrase now commonly used of Ireland, "The Emerald Isle." On the foundation of the Royal University in 1882, Mr. Duffin received the honorary degree of LL.D. In 1886 Gladstone's Home Rule Bill practically annihilated the Liberal Party in Belfast, the Liberals almost unanimously joining the Conservatives in defence of the Union. Adam Duffin was no exception. Yet he remained a Liberal and a Reformer, especially in the fundamental matter of State Education. The money of the State should not be spent, he maintained, on sectarian instruction. In business, as in politics, he occupied a respected and influential position, on the Stock Exchange and in the Chamber of Commerce. He made himself felt, without being eloquent. His opinion carried weight. As a member of the Reform Club and of the Senate of the University, and as a Governor (for many years) of the Maternity Hospital, it was the same. He was an independent, robust, well-informed thinker and adviser. He belonged to the best type of Ulsterman, striking and strong, without bigotry, well-read, lucid, judicious and just.

E. I. F.

From Marseilles to Athens.

The Sunday School Convention was to be held at Jerusalem. Messrs. Cook & Son were responsible for the tour, and a fine ship had been chartered to convey the travellers from Marseilles back to Marseilles. As the opportunity seemed too good not to be taken advantage of, we booked our berths in faith in October for the following May.

It was a momentous morning when the 400 pilgrims assembled at Victoria Station, London, some of them, alas, never to return. It took a considerable time to get passengers and luggage entrained and when all was ready we started amid farewells and good wishes. We had a rough passage to France, and having passed the Customs we began our railway journey which was to continue until noon next day. As long as daylight lasted there was much to interest and entertain us, but when darkness came on, within the narrow precincts of a seat in a compartment with its full complement of passengers

there was neither comfort nor rest, and sleep was an impossibility. All things come to an end, and when the day dawned we became our normal selves and were able to enjoy the beauties of the Rhone valley.

When we reached Marseilles, the train took us right on to the docks, and a short distance from the shore we saw our great ship, the "Auguste Victoria," at anchor awaiting us. There was a long delay, but finally both tired and hungry we found ourselves on board.

We were sorry not to have seen something of the town of Marseilles. It is beautifully situated on the Gulf of Lyons. On a great height overlooking the town is St. Mary the Guardian Church of the Sailors and a landmark far out at sea. In the evening our great ship steamed slowly out of the bay. We passed the islands of the Bouches du Rhone, and wondered which of them was Ile d' If whence the hero of Monte Cristo made his marvellous escape. Next day, Sardinia and Corsica came in sight. We sailed through the Strait of Bonifacio, and as it is only 7½ miles wide we had a good view of both islands. We passed quite close to Sardinia and admired its bold rocky coast. It is an island of Italy and next to Sicily the largest in the Mediterranean. Corsica, an island of France, is very imposing, its interior being a labyrinth of mountains many of which were capped with snow.

We were to spend a day at Naples, and were looking forward to the grand view which awaited us. Alas, the morning was gray and sunless, and Vesuvius was enveloped in mist. There were several excursions arranged. Unfortunately, I chose that to Vesuvius. We landed, mounted into our carriages, and drove through the town. Then we passed fine villas and lovely gardens, and finally reached the funicular railway station. The first stage of the journey was through vineyards and masses of wild flowers on the banks. As we mounted by degrees, vegetation ceased and we came into great masses of lava torn and twisted —a wonderful and terrible sight. When we reached our journey's end we dismounted in torrents of rain. We had expected a hot day and accordingly were lightly clad. The officials on the train politely offered the loan of their coats, which we thankfully accepted. Each person had a guide and we were dragged by a rope up a steep path, ankle deep in scoriæ. The rain pelted on us, and every here and there steam was issuing from the ground and sulphurous fumes well nigh choked us. I was dead beat and terrified and declared I would go no further. The more courageous folk paid 4/- for a chair and started to view the crater. They soon returned, having seen nothing. Our trip was a bitter disappointment, and we came back to our ship drenched to the skin and miserable. President Loubet was visiting Naples, and the place was *en fète*. There were great illuminations and lights were gleaming on land and sea. By this time the rain had ceased and we were charmed with the scene.

The next excitement was Stromboli, of the Lipari islands. It loomed in the distance like a Vesuvius planted in the sea. Just as we passed the island a great volume of smoke issued from the volcano, which for a little while looked like a balloon hovering over the place. Down by the sea, under an inactive volcano, lay a village surrounded by vineyards like an oasis in this green island. There were boats in the harbour, and all the houses were one-storied with flat roof. One of the passengers told me he had passed Stromboli at night. The volcano was in eruption, and the whole sky was illuminated, making a grand and magnificent sight.

We were on the look-out for Sicily, and presently it came in sight. A long sickle-shaped point of land appeared first, and here the Strait of Messina is only three miles wide. On the Italian side lies Scylla and on that of Sicily Charybdis, known in classical history

as menaces to sailors. We were neither wrecked nor engulfed as we sailed by. We passed Leggio where St. Paul landed from Syracuse. Mount Etna was a magnificent sight. Snow clad and glittering in the sunshine, who could have imagined that not long afterwards it would hurl death and destruction for miles around. It is 10,870 feet high, the loftiest volcano in Europe, and the highest mountain in Italy. We skirted the toe of Italy, and at Cape Spartivento we bade that dear land farewell. We found to our cost that the Mediterranean Sea can be very rough. We, like Paul, encountered the Euroclydon, a tempestuous wind from the East (Acts xxvii.), and suffered in consequence. The water of the Mediterranean is the bluest of the blue, and in a painting we would be disposed to say the colour was not true to nature. We were told the sea is a mile in depth. Within the Straits of Gibraltar the shore shelves up and prevents the powerful current rushing out. Although thousands of tons of water are poured in by the rivers, the great evaporation maintains a uniform depth.

Greece was in sight, and we watched its approach with deep interest. It has a fine bold coast, with mountains in the background. Little towns were dotted here and there and a number of steamers were coasting about. We rounded Cape Matapan, and then we cut out to sea and lost sight of land. Next morning when we wakened we were an anchor in the Piraeus, the port of Athens.

WHEN the world opens to you as a plan of God, when all existence is vocal with His meanings, when His intentions thread the universe so that he who reads human progress, in its largeness or in its littleness, reads God's will—that is "seeing God."

—*Phillips Brooks.*

Impressions of Copec.

We are indebted to the Rev. R. Philipson, M.A., of Hinckley, one of the delegates present at the great Copec Conference (Conference on Politics, Economics and Christianity) recently held at Birmingham, for the following interesting "impression" of that epoch-marking meeting of the religious representatives of the country:

I was tremendously impressed with the Conference, perhaps first of all because of its comprehensive character and the fine sense of unity which prevailed. There were Churches of almost every shade of opinion bound together in a common search. The great Lambeth Conference some time ago tried hard to establish a union of the Protestant Churches. In some ways it was a magnanimous effort, but so far it has failed, and in my opinion is likely to do so, as long as it offers a credal basis of amalgamation.

Copec stands as the biggest manifestation of unity among the Churches of Britain. The basis of the Conference is probably familiar, but can well be repeated. It starts with acknowledging that the social ethics of Christianity have been badly neglected, and asserts the conviction that the Christian faith gives the vision and the power necessary for solving the problems of to-day.

The atmosphere of prayer at the Conference was very wonderful. Two months previous to going to Birmingham the delegates had a little guide to prayer, with special petitions for daily use. It was felt by the promoters that this tone of prayerfulness was of vital importance. Then each day the work of the day began with devotions conducted by representatives of different Churches, and more than once, after a time of heated discussion, the Conference was called to a sense of its purpose by a brief period of silent prayer before the resolution was put. Then it was felt that there was a great cloud of witnesses, for everywhere over the country associated

members and others watched with keen interest the daily doings of the assembly, and prayed for its success. It was again realised how true it is that prayer brings unity of spirit—for when men are on their knees they banish all narrowness and all those unessentials which divide.

The Bishop of Manchester emphasised that it was not merely a Conference where men would speak, but a time when men might hear God speak. The temper of the assembly was at times intensely spiritual, and there was a sense that men had vital business on hand—none other than that of endeavouring to see the world, as it were, through God's eyes.

The driving motive of "Copec" is that men everywhere feel the great challenge of the present conditions. If we are rightly sensitive we are appalled by the vast amount of unemployment, by the bad housing conditions, by slack morals, by indifference, by national hatreds, the potential misery that lies behind all these. We long for some real way out.

Copec emphasises the Church's share in the responsibility for the evils of our time, and also her responsibility for forming better public sentiment, and has made a fine start in this latter direction by the set of 12 reports. The Commissions who have prepared these are men and women of different Churches, of different stations in life, different social outlook; but they have faced their problems with the unity of being fellow Christians, and certainly not the least of the abiding forces of Copec is these volumes of information and considered opinion. Whether or not problems can be solved to our satisfaction it is a prime duty for Christian citizens to be well informed. If we remain in ignorance we only add to that body of indifference, which is already oppressively burdensome.

The old question arises: Human nature being what it is, are such reforms possible? Can we expect sacrifice and idealism in the work-a-day world? But Copec says human nature, becoming what it can be, big improvements are possible. Evelyn Underhill, in a paper which, in her unavoidable absence, was read by Prof. Moberley, said that it was by "our selfish resistance" that we prevent social regeneration from happening. What is wrong with current Christianity is that it isn't realistic—its vision and prayer have been divorced from its action. Whilst we are talking theology, or going to Church, or sowing the miserable little patches we call charity into the rotten garment of our social life, countless human souls as dear to God as our own, are passing through this world under conditions which no Christian, no lover of Christianity with an ounce of imagination, can bear to think of, conditions which make their achievement of full spiritual life impossible."

A similar appeal for a closer correspondence between Christian profession and practice was made by Dr. Garvie in the statement of the alternative that it is either Christ in all life or else it is chaos.

Dr. Raven, in gathering up on the Saturday morning the work of the week, mentioned that in his opinion the achievement of the Conference had been two-fold. There had been realised:—

1.—The need for, and the possibility of, a restatement of our conception of the City of God.
2.—The still more wonderful discovery of our fellowship one with another, which had been found in the very presence of God; and,

I would add a third great achievement: there was undoubtedly generated in that Conference a keener spirit of service. No doubt the majority of representatives were people already much interested in the welfare of mankind, but the most eager must have received a baptism of the spirit, and made their vow to spend and be spent. The Conference closed on the eve of Palm Sunday. It was therefore quite natural, and certainly very fitting, that reference should be made

to the great decision of Jesus to go to Jerusalem without counting the cost, without shirking the probable sacrifice. "We have followed Jesus in wonder and in fear," said one of the closing speakers, "We have come to our Mount of Olives; we have got a glimpse of the new Jerusalem, have cried 'Hosanna to the Kingdom of our Father David.' Are we next going to crucify Him, and say 'away with this man?' 'There is only one way,' he said, 'in which we can escape that great betrayal, and that is if we—each one of us—mount the cross." In other words, it comes back to this, the way of advance towards a Christian order of society, demands a compelling vision of that city. It demands also that people should have, like Christ, a sense of God and God's spiritual valuation of life. With this necessary foundation there will be need for big sacrifices, but they will be gladly undertaken. Public opinion and social good cannot be achieved without effort and surrender, without treading the thorny way of Christ Himself.

Thus Copec is a call to practical religion in every sphere of life, and not to salve one's conscience with a promise of good, but to face facts, and to act with vision.

A representative standing committee was appointed, and throughout the country Regional Conferences are being arranged when this great and daring gospel of action will be preached.

I hope someone has compiled all the jokes of the Conference speakers—for some of them were priceless. There were many outstanding personalities at this great and impressive conference. Amongst others, one pictures the Bishop of Manchester—a most competent chairman; Studdert Kennedy—with his love of daring sayings; Professor Moberley—who appealed for a clearly thought out theology; Lord Parmoor—who spoke of Britain's great work for the League of Nations, and Miss Lucy Gardiner, the organising secretary, whose hope is that the army of delegates will return to their posts stretching out hands of a new fellowship and tolerance, and that through them and others, men and women will fully realise that the way of Jesus is the only way, and it is the way that will work.—"The Guardian and South Leicestershire Advertiser," May 9th.

"Outlines of the History of Presbyterianism in Ireland."

THE WESTMINSTER CONFESSION.

The Westminster Confession of Faith, as drawn up in the year 1643, was never designed by its Authors to become an *authoritative standard* of Christian Doctrine and Ecclesiastical Discipline. On the contrary, it was merely put forth as a deliberate statement of important principles, calculated to influence the public mind, and to promote greater uniformity of faith and worship, in the several portions of the kingdom. Its framers never dreamt that, in coming ages, it was to supersede the Bible, and to be imposed as a yoke upon the consciences both of Ministers and people; for they expressly declare that "the Word of God, contained in the Old and New Testaments, is the *only* rule of faith and obedience;" and that "the Supreme Judge, by which all controversies of religion are to be determined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the Scripture." They declare, in another place, that, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, in matters of faith and worship; so that to believe such doctrines or to obey such commandments, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also." On their own showing, therefore, the Authors of the "Westminster Confession" were, themselves, genuine *Bible* Christians, and strenuous assert-

ors of the right of Private Judgment; and never imagined that, at the end of two hundred years, millions of men would receive their views of doctrine as superior to the teachings of the Lord Jesus Christ and his inspired Apostles, or that Churches would require the reception of their Human Theories, as an essential condition to admission to the Ministerial office, or even to the common ordinances of religion! But, if they had even arrogated infallibility, and claimed authority for the opinions of a human conclave, in dark and bigoted times, many of the statements of the "Confession" are, in themselves, so wonderful, self-contradictory, and anti-scriptural, that one feels astonished and grieved at the melancholy fact of such views having, at any time, received the sanction of Protestant Churches, and still more at their retaining their hold, to a considerable extent, (at least nominally) even in our own days of comparative enlightenment. I say nominally; for I sincerely believe, that the great mass of the people, in Calvinistic Churches, are not Calvinists *in reality*—that they have never read the Creed in which they are supposed to believe; and that, if they did read it, they would repudiate its doctrines. In making this statement, I do not design to cast any special reproach upon my Calvinistic brethren, as being neglectful of religious inquiry; for, in this respect, I believe them to be pretty much on a level with the members of other Churches—receiving the religion of their parents or their party, as the religion of the Gospel. This believing upon trust has, in all ages, been the bane of truth and liberty; and, whatsoever may be the evils resulting from the present controversies of rival sects, there is likely to be an increase of individual knowledge and personal Christianity. The canvassing of each others' opinions, in a temperate and candid spirit, will tend immediately to elicit truth, and eventually to promote charity; and, it is mainly with this view that I now propose to give a very brief statement of the several doctrines of the "Westminster Confession of Faith," which are, I sincerely believe, at variance with the plain teachings and sanctifying principles of of the Word of God. That all its doctrines are erroneous, I do not assert, for the worst creed ever put forth by man contains some truth: but I do conceive its errors to be great, manifold and injurious; and as such, I feel myself bound to expose them, without cherishing one unkind or ungenerous sentiment towards my Calvinistic brethren, to many of whom I am warmly attached by the ties of unfeigned gratitude and esteem.

The primary and fundamental error of the "Westminster Confession," it holds in common with all the great Churches of Christendom. That error is contained in the *second chapter*, which relates to the nature of the Divine Being; and appears the more remarkable, coming in connexion and contrast with the following beautiful and Scriptural commencement of the chapter, to which every heart assents:

> "There is but one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty."

How surprising is it to find in immediate connexion with this sublime delineation of the Divine unity, spirituality, and unbounded perfection, the following strange and self-contradictory statement:—

"In the unity of the Godhead there be three persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

I have called this *strange*, because there is not one sentence in the entire Bible, which speaks of a Trinity, of three persons in the Godhead, of God the Son, or of God the Holy Ghost; and I have called it *self-contradictory* first, because, although one mode of existence is ascribed to the Father, and another to the Son, and another to the Holy Ghost, which would make them three distinct beings, they are nevertheless represented as only one being; secondly, because the very idea of Father necessarily implies priority of existence to the Son whom he has begotten, and who, consequently, could not be eternal; and, finally, because the Holy Ghost, proceeding both from the Father and the Son, could not have been co-eval with either, and must necessarily have had a derived being instead of that inherent self-existence, essential to the very idea of GOD.

But, unhappily, the doctrine is not merely self-contradictory; it is also at variance with the great fundamental doctrine of *all* religion—Natural, Jewish, and Christian. It is not my object, in this place, to argue the question of the Divine unity, which is at once the plainest and the sublimest of all truths. I see it in the order and magnificence of the starry heavens: I read it in the ancient Record which saith, "Thou shalt have no other Gods before me"—"Hear, O Israel, the Lord our God is one Lord"—"I am the Lord, I alone, and there is no God with me." I hear it in the words of his anointed Son, who calls the Father "the *only* true God," to the exclusion of all other beings; and who constantly refers to his own derived existence, power, and wisdom: I learn it from the great Apostle of the Gentiles, who declares that, "to us, there is but ONE GOD, the FATHER": and I find a negative proof of the same great doctrine, in the discreditable fact, that the Westminster Assembly placed at the head of their "Scripture Proofs" for the Doctrine of a Trinity, 1 John v. 7, a text admitted by every candid Trinitarian, to be either an accidental interpolation, or a wilful forgery. Happily, the controversy on this subject is gradually becoming contracted within narrower bounds—our so-called Trinitarian brethren being constrained by the overwhelming force of reason and Scripture, to declare that "they also are Unitarians," and to speak of the Trinity as "a mystery" which, although they believe, they can neither understand nor explain. All this is exceedingly satisfactory; and I should scarcely have adverted to the question at all, as it does not embrace a peculiar doctrine of the "Westminster Confession," were it not that this general dogma of assumed Orthodoxy is the main support of the great errors of Calvinistic theology.

[To be Continued]

The Function of Church.

"The Church is to call men from the workshops, and the mill, and the house, and from their homes even, to tell them that underneath all that divides them, deeper than all their conflicts, lies the great fact of their relation to God; their common origin in his life; their common call to his obedience; their common privilege of access to his power and help; their common hope of the more abundant life through trust and obedience."—"BELIEF AND LIFE," by T. Rhondda Williams, p. 292.).

A REPUTATION may be conferred, but a character must be of home creation.

Starr King.

In Golden Gate Park, San Francisco, is a statue in bronze to Starr King—"the man whose matchless oratory won the State to the Union" as he is described by resolutions passed by the State Legislature at the time of his death, aged 40 years.

Starr King was fifteen, when his father, who was pastor of the Charlestown Universalist Church, died. The boy, eldest of six, left school to earn a living in a draper's shop, and pay his father's debts as well. His winning smile and earnest desire to please soon brought him increased wages. When twenty years old, he started to teach school, for in his spare time aided by his mother he had finished his education. He must have been prominent in Church work in those early days, for about this time Theodore Parker wrote to a friend in Malden, "I cannot come to preach for you as I would like, but with your permission I will send Thomas Starr King. This young man is not a regularly ordained preacher, but he has the grace of God in his heart, and the gift of tongues. After you have met him you will thank me for sending him to you." Starr King was for a time a sort of assistant pastor in Charlestown, then on the regular pastor leaving, he was ordained and installed in his father's old church. His sermons attracted the attention of outsiders and two years later he accepted a call to Hollis Street Unitarian Church, Boston. This created some talk, which King answered aptly in "The difference between Universalism and Unitarianism is that Universalists believe that God is too good to damn them, and the Unitarians believe that they are too good to be damned." For eleven years he remained in Boston and was in great demand in many of the principal American cities.

In 1860 he accepted a call from the First Unitarian Church of San Francisco. It was a long, tiresome journey in those days, and he arrived on a Saturday, and the following day spoke for the first time in California.

That his fame as a preacher must have preceded him is evident, for an hour before the service was to begin, the church was packed, and he had some difficulty in making his way to the pulpit. The congregation were surprised at his fragile appearance, while he had never preached to such an audience before, nearly all were men, earnest and attentive men, in their working clothes, bronzed bearded faces. There was no choir, but when King gave out an old familiar hymn the entire audience rose and sang it with a fervour. King did not give the sermon he had prepared; the audience and the occasion called forth his best, he spoke for an hour.

At this time Civil War in the States was imminent. California was uncertain. Many orators spoke in favour of secession from the Union—King was aroused—to him the Union of the States was the right course. He spoke in all the principal towns in California, people came hundreds of miles to hear him. Within a year he had saved the State to the Union and President Lincoln wrote several letters thanking him for his efforts. But his fragile frame could not stand the strain and early in 1864 he died, aged 40 years. The following extract from his lecture on Socrates is an example of his flow of words:—

"Down the river of Life, by its Athenian banks, he had floated upon his raft of reason serene, in cloudy as in smiling weather. And now the night is rushing down, and he has reached the mouth of the stream, the great ocean is before him, heaving in the dusk. But he betrays no fear. There is land ahead, he thought, eternal continents there are, that rise in constant light beyond the gloom. He trusted still in the raft his soul had built, and with a brave farewell to the true friends who stood by him on the shore, he put out into the darkness, a moral Columbus, trusting in his haven on the faith of an idea."

Ulster Unitarian Christian Association.

Although a brief report of the proceedings at the Annual Meeting appeared in the last issue of the Magazine, the present writer, with the Editor's kind permission, would redeem a promise made to the Acting Editor, and unfortunately neglected through pressure of other duties, and supplement that report with some impressions of the meeting.

As one who has been privileged to take part in most of the annual meetings of the Association held during the past 25 years, it is difficult to resist the temptation of making comparisons, or of indulging in reminiscences. But the chief impression gained was that the re-awakened interest in the Association was hopeful for the future, especially as that interest has been created by several of the younger men and women of our Church, who are worthily filling the places of those of former generations whose honoured names still live in our memory. It is personal interest that counts, and the attendance was a testimony to this interest.

The reports of the Committee and Treasurer were satisfactory and special emphasis centred upon the formation of the Church in Bangor long talked of, and now an accomplished fact. The Association has a right to be proud of the part it has played, and it was pleasing to see a representative contingent present. Among the party was Mr. Geo. M'Murray, Chairman of the new Church, whose interest in the Association is of long standing. He served on its Committee for several years, and was regular in his attendance at the meetings. The Chairman, Rev. M. Watkins, voiced the welcome of all present to the Bangor friends, and the Rev. A. Whitford in seconding the adoption of the report gave an interesting record of progress, and his testimony was authoritative for the reason that he has rendered yeoman service to the Congregation. Mention was also made of the services of Mrs. J. Glynne Davies whose interest in the commencement of the meetings was most helpful.

Mrs. Davies, in moving the resolution re adherence to the principles of the Association, delivered a most interesting address in which she pleaded for loyalty to our cause and to our name. She referred to the address of the retiring Moderator of the Belfast Synod, in which that reverend gentleman spoke of the need of a revision of the Creed and her argument and appeal were convincing.

The Rev. G. J. Slipper, in seconding the resolution, suggested a revival and the breaking of new ground. Lectures might be arranged for some provincial towns not already represented, and it remains to be seen whether any attempt will be made in this direction.

The Committee was re-elected with the addition of Mr. George Hill, of Ballyholme, as a member.

Altogether the meeting was one of the most hopeful and interesting that has been held during the past few years, the only disappointment being the inability of the preacher of the Annual Sermons (Rev. E. Savell Hicks, M.A.) to be present, he having had to return to Dublin on account of a death in the Congregation.

The following is a list of some of those who were present :—

Revs. M. Watkins, A. L. Agnew, G. V. Crook, J. Glynne Davies, P. Godding, E. Lockett, H. J. Rossington, M.A., B.D., G. J. Slipper, and A. Whitford. Miss Ashworth, Miss Boal, the Misses Campbell, Mrs. Lindsay, Mrs. Geo. Hill (Chichester Park), Mrs. Coey, Miss M'Alister, Miss Malcolm, Mrs. M'Kenzie, Mrs. Geo. M'Murray, Mrs. Newman, Mrs. Neill, Mrs. Hanley, Mrs. J. G. Davies, Miss Eileen Andrews, Miss N. M'Kisack, and Mrs. Williamson. Messrs. John Allen, Jas. Brown, Thos. Brown, Hugh Erskine, W. Hewitt Jas. Henderson, Geo. Hill jun., Edgar Jackson, R. Kennedy, R. M. Laird, W. Lilley, J. Frazer Lowry, J. M'Cafferty, Wm. Martin, R. M'Crum, J. M'Kenzie,

Geo. M'Murray, W. Newman, H. J. F. Orr, F. Robinson, and H. Thomas.

Apologies for absence were announced from Rev. J. A. Kelly, and Mr. E. Gordon.

General Synod Meetings.

The Meetings of the Annual Synod of the Non-Subscribing Presbyterian Church of Ireland will be held on Tuesday and Wednesday, 17th and 18th June, as follows :—

TUESDAY, 17th JUNE.

6-30 p.m.—Public Meeting in Central Hall, under the auspices of the Laymen's League and the Ulster Unitarian Christian Association (see advt.)

8-0 p.m.—Divine Service in First Presbyterian Church. Preacher, The Moderator (Rev. M. Watkins).

WEDNESDAY, 18th JUNE.

10-0 a.m.—Communion Service conducted by the Moderator.

11-0 a.m.—Business meeting of the General Synod.

5-0 p.m.—Annual Dinner.

8-0 p.m.—Annual Lecture by Rev. Alfred Hall, M.A., B.D., of Sheffield.
Subject : " The Forgiveness of Sin."

All Meetings, except the first, will be held in the First Presbyterian Church, Belfast. The Committee are hopeful that there will be large and representative gatherings, and application for reduced railway fares is being made to the several Railway Companies. The members of our Church are cordially invited, and their hearty co-operation is requested.

A Roman Holiday.

It may be that some readers, prompted by the recent Centenary Celebrations of Byron's death, have touched up their knowledge of his poems, especially " Childe Harold's Pilgrimage." To such, the phrase we have chosen for our title will not be unfamiliar. But its sinister significance in his verse had no special appositeness for the present writer since his experience of the Colosseum and other buildings in Rome was of the happiest character. The light of a full, unclouded moon banished all thoughts of bloody gladitorial combats and cast the glamour of gracious romance over arena and auditorium. It was the first night in the Eternal City and most of the daylight hours had been spent within the churches, particularly in St. Peter's. That was perfectly natural. It was Easter Sunday, and who could be in Rome then and not go to Church ! Even the absence of the Pope from the basilica did not greatly detract from the impressiveness of a magnificently-proportioned building, filled by an immense concourse of people—rich and poor, priest and peasant, foreign and native. An imposing ritual had its fitting setting in marble pillars and papal memorials, while magnificent music gave expression to the Christian sentiment of Easter.

All this was noteworthy, and well calculated to make a day spent under such conditions memorable. Yet it was not enough, and might have lacked its final consummation. But when the fitting conclusion came it was through a casual suggestion. Five of us had finished dinner at the hotel when suddenly one of our number threw out the query : " What about the Colosseum by moonlight ? " It was more than a hint—it was adopted as a counsel of perfection. Who amongst us had not known that it was precisely under such nocturnal conditions that the Colosseum should first be seen ? A taxi was at once requisitioned and a few minutes later we were on our way. The journey was not long, but made perfectly clear the marvellous contrasts of ancient and modern which make Rome like no other city in the world. Passing along broad thoroughfares, with electric trams and brilliantly lighted shops, we suddenly came to the wonderfully-preserved Arch of Constantine. A minute later we were entering the main entrance to the Colosseum. At first the moon was

slightly clouded over and the light effect was not good. But patience was soon rewarded, and leaving behind its trappings the moon shone serenely from a clear sky. How marvellous was the effect! Standing in the centre of the amphitheatre the spectator could see around the immense walls of the ancient building against the bright background. While the light brought out the massive architecture it toned down the ruins of human vandalism. One overlooked the ravages which time and bad taste had effected in the structure and saw the latter in something of its primitive completeness. There, the emperor had sat, surrounded by his brilliant court; while far below wild beasts contended or gladiators gave or received the deadly thrust. Was it not Nero who had planned the building to be supreme over all similar erections? What a holocaust had signalised its initial performance! And what of the Christians who, cruelly confined in those lower cells, had only emerged into the light of day to die amid the plaudits of brutalised spectators! We thought of the brave monk Telemachus and how his bold death-leap into the arena did more to stem the tide of barbarous pleasure than any verbal protest.

But now the Colosseum exists only to stir the imagination and to encourage the sentiment of romance. Seen in clear moonlight it was a never-to-be-forgotten relic of Imperial Rome. How many generations of visitors have felt their knowledge of history stimulated when they gazed upon its immense proportions! What marvellous builders the Romans were, whether it was a road they planned or a temple they constructed! All that they did bore the impress of strength and enduring majesty. Hadrian's Villa, the Baths of Caracalla, the Arch of Titus, the Column of Marcus Aurelius, these were put up many centuries ago; and yet to-day there remains more than sufficient to call forth the wondering admiration of the most casual of visitors.

Reports.

Belfast: Social Service Girls' Club.—Under the chairmanship of Mr. R. M. Laird, an extremely interesting and varied display was given by the Social Service Girls' Club in the Central Hall, on Tuesday, 13th May. The first part took in all the items for which the Club entered in the recent Club Union and Belfast Musical Competitions, and included singing by the Junior Club, recitations, drill, and folk dancing by both Senior and Junior Clubs. In order that the very wee mites might be able to show their ability, too, a little fairy play was performed by the Play Centre connected with the Club. To show still further versatility, the second half of the programme was confined to items outside competitive work, a play, "The Man in the Moon," being very creditably performed by the Senior Club, and an action song, "The Dreamland Train," given with great spirit by the Juniors, while recitations by Miss L. Carson and Mrs. E. R. Jackson (by special request) were included. During the interval book prizes were gracefully distributed to 27 club members, who had not missed more than one attendance, together with the medals won at the Musical Competitions, by Miss Heron, hon. organising secretary of the Girls' Club Union, who was herself the recipient of a bunch of pink tulips. The books were a gift from Miss Ara Montgomery. This Club carried off many distinctions at the recent competitions, the juniors taking first place in everything for which they entered, viz.: Drill, folk dancing, handmade needlework, crochet, knitting, elocution, and singing, as well as carrying off the challenge picture. The seniors took first place in folk dancing, handmade needlework (double first), coloured fancy work, crochet and knitting, and second place in drill, elocution, mending and machine-made needlework, and also won the challenge picture. The Club further secured the cup for dancing and the cup for

needlework. The various pieces of work were all on exhibition at the Central Hall and showed a remarkable standard of excellence. Such results as these are not attained without considerable work on the part of the teachers, and the Club Leader, Miss Montgomery, is to be congratulated upon having gathered about her a band of enthusiastic workers like Mrs. E. R. Jackson, Mrs. Johnson; Miss Campbell, Miss F. Newman, Miss V. Donaldson, and Miss M. Patterson. Of Miss Montgomery's own part in the organisation and general management of the Club it is impossible to speak too highly.

* *

Belfast Chapter Laymen's League.—The April meeting was held in the Central Hall on the 17th ult. at 7-0 p.m., Mr. R. M. Laird presided over an interested audience, which was also encouraging in regard to the number, being more than usual. It was decided to visit the Stanhope Mission on May 4th, 1924, at the Evening Service at 7-0 p.m. The position of **The Non-Subscribing Presbyterian** (monthly)was fully discussed and the meeting was of the unanimous opinion that we should render definite assistance. It was, therefore, resolved to make a donation of £5 to its funds, and to insert a quarter page advertisement each month. It was again pointed out that the Laymen do not attend the meetings of Presbytery except on special occasions, although it was understood that Representative Elders are duly appointed by the respective congregations. Another effort is being made to remedy this defect. The following officers were elected for the coming year :—President, Mr. Harold Thomas; Vice-President, Mr. R. M. Laird; Hon. Secretary, Mr. Frank H. Robinson; Asst. Hon. Secretary, Mr. J. H. Gilliland; Hon. Treasurer, Mr. J. Henderson; Committee : Mr. Edgar R. Jackson, Mr. R. Wilkinson, Mr. A. Hunter, and Mr. A. Watson.

Belfast: York Street.—The 36th Belfast Troop of Boy Scouts had their first field-day at Holywood on Easter Monday. The weather was most favourable and a good deal of work was done. The chaplain, the Rev. A. L. Agnew, the Scoutmaster, Mr. Purdy, and the Missionary of Stanhope Street, Mr. N. Kirkham, who had joined the Troop for the day sampled the food cooked by the boys with no ill results, so the cooking tests were passed.—On Sunday last the York Street congregation introduced an innovation by closing their church in the morning, and transporting themselves, to the number of about 130, to Dromore, where they joined with that important county congregation in their regular service. The Rev. Alfred Davison delivered an appropriate sermon, and as a number of visitors had been attracted by the event the large church was well filled. After partaking of lunch the visitors returned to the city, and that the visit had not wearied anyone of church-going was proved by the fact that the attendance in York Street in the evening was as good as ever, in spite of heavy rain. The Rev. A. L. Agnew gave an address on the League of Nations, and steps are being taken to enable the church to join the League of Nations Union as a corporate member. On Tuesday evening a congregational social was held. The proceedings were informal and much enjoyed. Visitors spoke of the great work which had been done in York Street during the winter months. The church, which had been in great difficulties, had now become one of the most important churches in the city. The minister, in reply, said that they were feeling their feet, and appealed to all to continue the spirit of fellowship and loyalty to their church which were the secret of their success. The new electric light is being installed by one of the members.—On Sunday, 11th, Communion was celebrated and the special preacher in the evening was the Rev. Bruce Wallace, M.A., late Congregational minister of Clifton-

Park, whose life-long struggle for a wider outlook on religion and life has earned the respect of many in Belfast. We are glad to be able to report that on this occasion the church was full.

* *

Ballee.—The annual general meeting of the tennis club was recently held in the club pavilion. Rev. J. H. Bibby presiding over a large attendance of members. Mr. Herbert L. Chambers, Hon. Secretary, presented a statement of accounts, which showed a very satisfactory credit balance notwithstanding the necessary expenditure in connection with maintenance and equipment. Owing to the increase in juvenile membership, it was decided to provide a fourth court, the chairman generously undertaking to defray the initial financial outlay, and furthermore he requested that his name be added to the tea list during the present season. In re-electing him unanimously as President, Rev. J. H. Bibby was heartily thanked for his past and continued interest in the club, and a similar conpliment was paid to Mr. Herbert L. Chambers on his re-election as Hon. Secretary. The members of the existing Committee were retained in office, and Mr. William Cavan and Miss Kathleen Stitt again appointed as captain and vice-captain respectively. A hearty vote of thanks was passed by acclamation to the lady members who provided tea weekly throughout last season. The initial tea evening and the opening of the courts for play was fixed for Saturday, 17th May, and an enjoyable season is predicted, with hopes of further match conquests to those achieved last summer.

* *

Bangor.—" If the mountain will not come to Mohammed then Mohammed shall go to the mountain." If Mr. Whitford has been acting the part of Mohammed to the Bangor Congregation then the congregation set an example to any properly behaved mountain on Sunday, 27th April, when by faith, and a motor-bus, it arrived at Moneyrea in time to take part in the morning service and to hear Mr. Whitford preach from his own pulpit. The visit was a surprise one, a gesture conveying thanks to Mr. Whitford and the Moneyrea people for all they have done for Bangor. After the service, a very hearty welcome was extended to us by the members of the congregation, so the outing was altogether a very enjoyable and useful one. Those of us old enough to remember the still older stories that used to be told on Sunday must have wondered if the poor man in the moon would not soon be crowded out when our bus was seen returning bedecked with branches of flowering currant, barberry, etc. The attendance at service is still increasing and a very hearty invitation is given to any of our friends when in Bangor to join us. The services are held every Sunday evening at 7 o'clock in Thompson's Tea Rooms, Main Street.

* *

Comber.—The annual congregational meeting was held on Tuesday last. There was a large attendance of members present. The Right Hon. John M. Andrews, D.L., M.P., Minister of Labour, took the chair. Mr. F. J. Orr, solicitor, read the Secretary's report, which spoke of steady progress made during the year. The Sunday services were well attended, but there is room for improvement in regard to attendance at the evening services, which are held during the winter months. All the church institutions are in a flourishing condition. The Young People's Guild is still doing excellent work in bringing the young people together in social intercourse. The Sunday School statistics show a gratifying increase in the number of scholars on the roll, and the average attendances have increased by about twenty per cent. during the past two years. The Treasurer, Mr. James Simpson, submitted his report, which showed a considerable balance in hand. Mr. Abernethy read the report of the Incidental Fund, which was

also very satisfactory. Mr. A. Orr submitted a report of the Choir Fund, and here also there is a good balance on the right side. The adoption of the Secretary's and Treasurer's reports was moved by Mr. John Niblock and seconded by Mr. W. Munn. The Officers and Committee were re-elected, on the motion of Mr. F. R. Shaw, and seconded by Mr. W. Morrow. Miss Eileen Andrews proposed a hearty vote of thanks to the Honorary Organist, Miss Eva Andrews, and to the Choir, for their faithful and efficient services during the year. This was seconded by Mr. David Munn, J.P. Mr. A. O. Simpson proposed a vote of thanks to the Sunday School Teachers for their faithful and valuable work in the Sunday School. Mr. John Montgomery seconded. The Right Hon. Lord Justice Andrews moved a resolution thanking the Minister, Rev. Glynne Davies, for his services during the year. He also included Mrs. Davies and complimented both on the deep interest they take, not only in the affairs of the Church, but also in the different movements in the town. Mr. W. Pinnance, who seconded, also referred to their good work in all departments of the Church. The Right Hon. John M. Andrews distributed a large number of prizes to the members of the League of Loyalty, an institution which is doing good service in linking our elder scholars with the church life. A concert followed, in which the following took part: "Glee," by the choir; duet, violin and 'cello, by Mrs. John M. Andrews and Miss Morie Andrews; solo, Mrs. James Andrews; song, Mr. Harry M'Cormick; song, Miss M'Cormick, Bangor; sketch by the Unity Players, under the supervision of Mrs. Davies. Mrs. Thomas Andrews, Ardara, very kindly entertained the company with her usual generosity, and provided an excellent tea. She was heartily thanked for her unfailing kindness to our Church, on the motion of Rev. Glynne Davies, seconded by Mr. A. O. Simpson. This brought the proceedings to a close, and all felt that it had been a most helpful and interesting meeting.

* *

Dunmurry.—A Special Service was held here on Sunday afternoon the 11th inst. for the 1st Company Dunmurry Girl Guides, Brownies, Boy Scouts and Wolf Cubs. There was a large attendance, as much interest was taken in the proceedings. The Rev. Alex. Gordon, M.A., conducted the Service and gave an excellent address which held the attention of the entire congregation.

* *

Holywood.—The annual Children's Flower Service was held on Sunday morning, May 4th. The Sunday School children brought to the church their bunches of springflowers from the gardens and fields, which were later in the day sent to the Children's Hospital, Queen Street, Belfast, and also their money offerings towards the support of the Sunday School cot in this institution. Special hymns were sung, and the Minister (Rev. E.

Ulster Unitarian Christian Association

MEETING

IN CENTRAL HALL, BELFAST,

On TUESDAY, 17th JUNE,

SHORT ADDRESSES

(a) by W. R. BARCLAY, Esq., Birmingham, on "Religion and the Modern Mind."

(b) by Rev. ALFRED HALL, M.A., B.D., (Sheffield) on "The Personal Element in Religion."

Tea at 5-30.

Chair to taken at 6-30 precisely by REV. MATHEW WATKINS (Moderator Irish Non-Subscribing Presbyterian Church).

You are Cordially invited to be present

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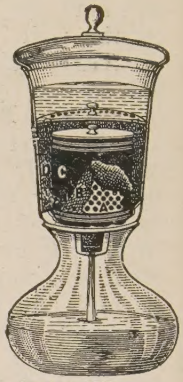

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Lockett) gave a suitable address to the children. Special collections have been taken during the month for the Sunday School Funds and the Holywood Nursing Society.—On April 30th an interesting wedding took place in our Holywood Church, when the bride was Miss Edens Osborne, fifth daughter of Mr. and Mrs. T. Edens Osborne, of Marine Parade, Holywood, and the bridegroom Mr. James Camac, M.B., son of the late Dr. R. Camac, and of Mrs. Camac, of Ballymoney, Co. Antrim. The service was conducted by Rev. Edgar Lockett and the Rev. A. O. Ashworth (uncle of the bride) gave an appropriate address to the newly married couple. Suitable music was played by Mr. J. W. Harvey (organist).

* *

Mountpottinger.—During the Minister's absence on part of his annual holiday, taken somewhat earlier than usual, the pulpit was filled on Easter Sunday and the two following Sundays by Mr. Arnold Williams, Mr. F. A. Robinson, and Rev. A. O. Ashworth, in the order named. The second of the above-named will be readily recognised as the popular Secretary of the Laymen's League, and his presence in our pulpit shows how keen he is to set an example to other members of the League to take up this duty of pulpit supply when necessary. It is to be hoped any member of the League who is at all fitted for the work will take encouragement from the example given and prepare himself for like duties. Rev. M. Watkins took up duties again on May 11th, and appeared to have benefited by his vacation. The congregation in turn may benefit when the autumn comes along by a lecture on impressions of Wembley, as we understand part of the holiday was spent in visiting the Empire Exhibition.

* *

Women's League.—As one result of a very pleasant if strenuous winter's work which culminated in the Cafe Chantant on April 9th, we have sent cheques for £20 to the Children's Hospital, Queen Street; £20 to the Samaritan Hospital; £20 to the Domestic Mission, and £5 to the U.V.F. Ex-Soldiers' Hospital. Official acknowledgment of these have been received from the proper quarters, and also very kind letters of thanks from Mr. Charles Brett, Secretary of the Children's Hospital; Miss Florence Henderson, Secretary of Ladies' Committee of the Samaritan Hospital; Miss Florence N. Malcolm, on behalf of the Poor's Fund of the Domestic Mission; and Mr. Fred Rogers for the U.V.F. Ex-Soldiers. The meetings of the League will be resumed on the first Wednesday in October.

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